

## CORRESPONDENCE.

GREENWOOD, S. C., July 4th, 1855.

*Dear Sir:*—In accordance with a Resolution of the "Adelphian Society," at a late meeting, we were appointed a Committee to give expression to the sense of the Society on the occasion which brought you amongst us. The Society fully appreciates the self-sacrificing spirit which induced you to leave your family and flock, to contribute to their annual festival. Your able, well-timed, and deeply-conceived Address, will not soon pass from the minds of the Society and the audience, and you may be assured that our prayers will be ever raised to a Throne of Grace, for your welfare and happiness.

In a more formal manner, we now solicit a copy of your Address for publication. Feeling satisfied that you will do much good by conforming to the wishes of the Society, and the almost unanimous request of our citizens,

We are, Reverend and Dear Sir,

Very Respectfully,

Your ob't Serv'ts,

L. H. SMITH,	} Committee.
J. B. GLADNEY,	
H. W. McLEES,	

CEDAR SPRING, July 11th, 1855.

*Gentlemen:*—Feeling highly flattered by the favorable notice which you have been pleased to take of the Address which I had the honor to deliver before your Society, as well as by the very marked respect shown to me during my visit to your beautiful Village, I would avail myself of this opportunity to express my appreciation of such regard.

Hoping that the Address, though prepared so hastily, and with other disadvantages, may contribute, in some measure, to advance a sanative Literature, a copy is herewith placed at your disposal.

With a sincere desire for the prosperity of your Society, and your own individual welfare, I remain yours affectionately,

HENRY THOMPSON SLOAN,

Dr. L. H. SMITH, J. B. GLADNEY and H. W. McLEES.

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4082 J. Neurosci., September 24, 2008 • 28(39):4075–4084

## ADDRESS.

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BEING constrained to approach the vestibule of the Temple of Science with faltering steps, we would not attempt to conceal the deep emotions of the soul, in essaying to perform the part allotted to us in your annual festival. From a most profound regard for age and experience, we ever feel that youth should keep silence in the presence of superior wisdom. But as every one has a part to act in the grand drama of life, and silver-locked generations pass in quick succession from the stage, leaving in eternal bequest their glorious patrimony of civil and religious liberty; shall it be thought presumptuous, if their sons be found striving to maintain and perpetuate this priceless legacy? Shall it be thought presumptuous, even if I should raise my feeble testimony in behalf of principles, involving the dearest rights of man, and bought with the blood and treasure of an honored ancestry? Certainly not, while there is a heart to feel, or a soul to love the beautiful, the excellent, and the Divine—certainly not, while there is one drop of freedom's blood coursing the veins of this youthful band, or one glow of maternal beauty upon the fair cheeks of these virgin daughters. Then, to divest myself of all that embarrassment, which self-distrust and inexperience are wont to beget on occasions like the present, permit me to speak without reserve; desiring rather to be profitable, than speculative and beautiful, while I invoke the charity of an indulgent auditory.

Standing upon the beetling brow of six thousand years, during a period the most eventful the world ever witnessed, we enjoy opportunities for observation and improvement, which none of our fathers knew. Convulsion succeeds convulsion, and events crowd upon events in such rapid succession, that the styles of the historian can scarcely record them. Philosophers seem wrapped in astonishment, diplomatists confused and restive, and Divines construct theories of prophetic exposition only to behold them vanish like dissolving scenes before increasing light—and amid all this pell-mell confusion, the wise and curious begin anxiously to enquire, "Whereunto shall these things grow?" But not confining their enquiries to the land of the Jew and the fall of the Turk—to the prospective success of Greek corruption, Romish priestcraft, or Protestant purity, they are pushing beyond and asking, What part shall America have in the picture? rather, shall we continue to be at peace and prosper as we have done, in view of the ten thousand elements which are at work, stirring up the deep waters of our pure republicanism? Discarding all pretensions to the wisdom of a philosopher, or the ken of a prophet, I shall not attempt a solution of the problem. Nevertheless, it may be neither untimely nor unprofitable, to institute an investigation of the *principles* upon which our dearest interests, both civil and religious, depend for present success

and future glory. Hence, we would announce as our theme to-day—*CHRISTIAN LITERATURE, the grand Palladium of Civil Liberty and National Glory.*

To a republican of the infidel school, our theme may appear to smack a little of an Ecclesiastico-politico-communion; but none would more stoutly repudiate such an unholy alliance, as being destructive to the peace and purity of both Church and State. Protection in the enjoyment of her religious rites, is all that the Church asks from the State; but the State needs the elevating and sanctifying influence of religion, as diffused through a pure Literature, to give life and perpetuity to her institutions. Though essentially distinct, they mutually reciprocate their acts and influence. To illustrate—Any tyro in the healing art, can tell you that the mind exerts a powerful influence over the body, in the production and cure of disease, and the body, in turn, over the mind, producing despondency and gloom, or elasticity and vigor. Now the Commonwealth, with its thousand institutions; and the Church, with its moral and spiritual influence, sustain like relations and are productive of like results. If the Church become corrupt, and cease to exert her sanative influence, the State must feel the shock; or if the latter cease to throw around the former the shield of protection, she may soon become the easy prey of some intolerant usurper, setting himself up, like the man of sin, in opposition to all that is called God's. With such mutual dependence and re-action, the prosperity and purity of the Church become the safeguard of the State, throwing around it a wall of diamonds, which only shine more brilliantly from the friction of intruders. For next to religious, civil liberty is a priceless boon, never too highly prized and seldom too dearly bought. None prize it more highly than American citizens, and none should watch more faithfully and labor more devotedly to transmit it untarnished to succeeding generations; because it is ours by an inalienable birth-right, from an ancestry whose blood was its purchase money, and it should be our province to hold it dear as life.

Now, we shall contend that a *Christian Literature* is its sure and only safeguard, and will do more to perpetuate it, than whole fleets and armies; more than all the babblings of political aspirants and fanatical demagogues—yea, more than all else beside, and at once put an end to the whole brood of CATALINES, who would overthrow the liberties and tarnish the bright escutcheon of the freeman's proud name—an *American citizen*.

There is a truth which will not be questioned, that the cultivation of both the intellectual and moral faculties, are indispensable to the highest degree of mental development and moral power. Being alike endowments of a wise and gracious God, they were certainly designed for mutual cultivation. The mere intellectual man may have power; but make him an intellectual, moral man, and you not only double, but give direction and increased effectiveness to that power. But de-nude him of this moral force, and instead of an *intellectual giant*, he goes forth a *mental dwarf*, and may prove a positive curse, instead of a blessing, to society. Had the Allied Powers equipped but half their army for the Crimea, and sent the rest into the battle without arms or ammunition, they would not only have lost half their effective force, but have recklessly exposed the whole to an inglorious destruction—So it will be, if but half the mental faculties be cultivated, to the neglect of the other. Whether we take the individual or national person,

the cultivation of the whole powers refine and elevate, give increased effectiveness, and finally ensure success. Europe could boast of no cotemporary names like LUTHER and MELANCTHON, ERASMUS and CALVIN, either for ripe scholarship, mental superiority, or moral power. How far above HUME and ROUSSEAU, were NEWTON and CHALMERS? Or Scotland, with her schools and religious literature, above France, with her infidelity and base turpitude? In the one, we behold a Christian Literature exerting its legitimate influence upon all ranks of society—in the other, a most baneful infidelity, tearing up the deep foundations of all social order. How great, then, the superiority which a Christian Literature gives a man above his fellows, causing him to fulfill his high destiny? It is, indeed, pabulum for his soul.

Here is a literature, which is the joint product of religion and letters, or letters sanctified by religion and consecrated to the education of the whole man, in mind and heart—a literature designed to meet the wants of every man, form society upon the broad basis of enlightened, Christian love, and bind it together by the strong motive power of the greatest amount of present good and eternal happiness. Must not, therefore, a literature with such liberal and enlightened views, founded upon the Bible and consecrated by the blood of the Cross, release the human mind from the bondage of corruption and bring it into the glorious liberty of the sons of God, break the yoke of Kings and wrest the sceptre from the hands of Tyrants?

“He is a freeman, whom the truth makes free,  
And all are slaves beside.”

“Where the spirit of the Lord is, there is liberty.”

The history of the world abundantly corroborates this grand and important truth. Wherever a Christian Literature has been felt and appreciated by society, there we find a people *free*, prosperous, and happy, and civil and religious liberty most devoutly cherished by all—no matter whether it be in the palaces of Kings and Presidents, Halls and Senate Chambers, or the cottages of the poorest peasantry, they will love liberty. Therefore, *civil liberty will depend in a great measure upon the character of the people*. If a nation be intelligent and pious, her citizens will rejoice in their liberties. The converse is alike true; for it is impossible for a nation of Infidels and idolaters to be freemen. This position needs but a brief induction of particulars in detail, to command universal reception.

We must revert again to Infidel France, as furnishing a most striking illustration. When VOLTAIRE saw the absurdities and corruptions of Romish priestcraft, he sought to free the public mind from its bondage; but not caring to separate the dross from the pure metal, with one daring sweep, he ostracised all religion, defamed the Bible and trod it under foot, while “the populace rushed to Notre Dame with a vile prostitute upon their shoulders to impersonate their goddess, crying out, *There is no God, but reason and death is an eternal sleep*.” The tragic story of France is in the mouth of every school-boy; for her deeds were written in blood, to warn generations of the *fate of fools, who say in their hearts, there is no God*. But Liberty, virgin daughter of the skies, sickened at the scene, flapped her eagle wings, and fled to more propitious climes. But tracing her history through all the labyrinths of Papal domination, we come at length to the Jesuits, sworn enemies of both civil and religious freedom, instigating the ter-

rible massacre of St. Bartholomew's Day, and driving liberty, with a sacrifice of one hundred thousand of her avowed patrons, and a total loss of eight hundred thousand of the best citizens of France, to find a resting place in Switzerland and Holland, England and America. With such startling facts spread out upon the historic page, and under a full conviction that Popery and infidelity were alike strangers to civil liberty, the distinguished PERRIER, Prime Minister of LOUIS PHILLIPE, exclaimed on his death-bed, "*France must have religion.*"

But turn to idolatry, whether Pagan or Papal, and we find no sympathy for civil liberty. From the days of NIMROD down to the present, Pagan lands have been ruled by tyrannical lords and cruel despots. The Assyrian Empire, until its destruction by the Babylonians and Medes, was an absolute despotism—so of the Babylonish, until its destruction by CYRUS—so also of the Egyptian and Persian. Nor need it be said that Greece and Rome furnished exceptions; though much more liberal and boasting of their freedom, yet they fell far below that high standard of civil liberty which prevailed among that people whose God was the Lord, and whose literature was the continued revelations of His holy will. In vain may you search the records of antiquity, to find a people enjoying so much civil liberty as under the Theocracy of the Jews. But coming down the stream of time in contemplation of existing nations as they appear upon the map of the world; wherever there is idolatry, there we find despotism in its worst forms; for when the human mind is in bondage, the body readily becomes the tool of tyrants for the accomplishment of their diabolical purposes. Go to Russia, where the Czar is both civil and ecclesiastical head of the Greek Church, and where is liberty? The will of the despot is the only liberty of the subject. Go to Italy, with her enchanting climes and thousand natural advantages for the development of the human mind, and where is liberty? either liberty of thought, of speech, or of action, even under the very liberal administration of PIUS IX, protected in the exercise of his civil and ecclesiastical power by French bayonets? Alas! for liberty! Like NOAH'S dove, she can find no place on which the soles of her feet can rest, in the wide domain of Popish intolerance. Her only habitation there, is the burning breast of a few noble minds who have imbibed the Protestant faith, and drank deep draughts from the fount of Christian learning. Go to Spain, unfortunate Spain! and the Pope and Queen are joint partners of a despot's throne. Even in the more liberal of European Governments, we find evidence of Popish intolerance, in their bold assaults upon civil liberty. In Belgium, the Pope excommunicated the whole Constitutional Government, because the Constitutional Chamber issued a decree, driving the Jesuits, the life-guards of the Papacy, from their Public Schools. Even in old England, they would fondly assail the power of the Queen, if they dare be so bold—yea, the Tablet, which is to Ireland as the Freeman's Journal to America, has ventured to raise its treason hands and boldly avowed the wish to see French arms, as the head of the great Papal armament, attack and overcome the English, as the head of Protestantism and liberty. O! where is civil freedom to be found under the wasting scourge of Popish Absolutism?

But ere we dismiss this iron-hearted despotism, turn to the Jesuits themselves, who have long been known as the body-guards and Apostles of Popery, and who have traversed every land which bears the footprints of man, for the inculcation of their dogmas, and what have

they done either for civil or religious liberty? They have never translated the Bible once—never established any liberal government—never unchained the human mind, and never taught any of God's creatures to think and act for themselves. But hear a specimen of what they have done: In Holland, the Jesuits trained and consecrated the murderer of the Prince of Orange—in Portugal, the Jesuits, for near two hundred years, filled the country with revolts and massacres—in Poland, the Jesuits produced the series of miseries and crimes, which led to the decline and final overthrow of a country, longing for liberty—in England, the Jesuits excited civil wars and seditious during the thirty years reign of ELIZABETH, employed PARRY to assassinate the Queen, and planned the invasion of the country by the invincible Armada—and who but “a Jesuit laid the famous Gunpowder Plot, to involve the King, royal family, and leading Protestant Peers in one common destruction?” Echo answers, who but “the infamous GARNET, who confessed and gloried in his guilt on the scaffold, and *who has ever since been honored by the Jesuits as a martyr, and been included in their litany to the saints.*” From the days of IGNATIUS LOYOLA, you may search the records of the past in vain, to find aught else than misery, wretchedness and woe, in the track of Jesuitism—naught but the most cruel and despotic tyranny. The laity are the vilest serfs, their houses huts, and their children beggars by the side of Protestant neatness and prosperity. A more cruel yoke is not to be found on God's footstool, than is upon the necks of Popish subjects. Had liberty been in the hands of Jesuits alone, her last spark would long since have been put out in obscure darkness, and the last wail of hope been lost in the dim distance of forgotten generations. Who, therefore, in the face of evidence piled on evidence, will call in question the impossibility of liberty ever flourishing under the regency of infidelity or Pagan and Papal idolatry? As well might you expect to find the furs of the frozen North under the burning Equator, or the luscious fruits of the tropics on the snow-clad hills of Syberia.

But change the scene, and read a lesson from different lands, where governments have grown up under the benign influence of Christian Literature, and see if you do not find there the birth-place and eternal habitation of both civil and religious liberty! No nation of antiquity enjoyed half so much freedom as the Jewish, under a pure Bible Literature, with inspired prophets and bards for their instructors. Their government has furnished a model for subsequent Republics, and their laws been the foundation of all law. Those who have taken the pains to investigate closely, have found few features pertaining to a free sovereign State, which were not clearly set forth in the government and history of Israel. It has formed a basis for Legislative Science and Civil Jurisprudence throughout the different nations of modern Christendom. We need but compare the Jewish laws with those of the ancient Pagans, to come to the very just and philosophic conclusion of Dr. GRAVES, that “the Mosaic code must have been generally known in those Eastern countries, from which the most ancient and celebrated legislators and sages derived the model of their laws.” Our own laws have so many points of similarity, that the most casual observer cannot fail to discover their parentage, and distant generations cannot read them without being forced to the conclusion, that American law-givers, if not Bible readers themselves, were certainly familiar with Bible principles, and being taught in the school of free enquiry in all

matters, whether civil or ecclesiastical, knew full well that they were legislating for a people who knew their rights and dared maintain them. Truly, "the Hebrew law-giver has exercised a more extensive and permanent influence over the destinies of mankind, than any other individual in the annals of the world." The Bible has done more for freedom, than all the books that have been written, all the songs that have been sung, and all the laws which have issued from Senate chambers and the privy councils of Kings, as the sole progeny of human legislation. Its influence has been felt by many lands which were strangers to its saving truths, as well as those who rejoiced in its power, and it will yet be felt and acknowledged in the distant corners of the earth, when the names of LYCURGUS and SOLON shall have been lost amid the rubbish of forgotten generations.

When a Bible Literature lost its power over the minds of men, and was cherished only in the cells of Monasteries and Convents, the Dark Ages crept over the world; but no sooner than the Bible was issued, as the first fruits of the printing press, and MARTIN LUTHER arose to expound it, than the scales began to fall from the eyes of blinded nations, and the yokes of Kings and the chains of tyrants dropped from their subjects. A contest for civil and religious liberty sprang up, which shook thrones and convulsed empires, threatening the Papal monster upon the throne of the Seven Hilled City. If the dispersion of the learned men of Greece from Constantinople over the Western Empire, prepared the way for the revival of Letters, the Reformation, at least, set it in motion and filled the world with joy and gladness. But without giving one of these grand events, either an antecedent or a subsequent position to the other, posterity will rather regard them as one grand, simultaneous movement, armed with invincible truth and right, to free the world from the leaden feet of tyranny, and cause rejoicing millions of freemen to cherish and perpetuate civil and religious liberty. Those nations which were most thoroughly imbued with the sanctified learning of the Reformation, have stood foremost and highest in intellectual and moral grandeur: And those intellectual giants, whose moral tread passed like an earthquake over the world, have won for themselves a fame which will last with time itself.

In Holland, the learning and piety of the clergy, and the excellence of her institutions, won for her a world-wide fame. In Switzerland, the stern republicanism of her illustrious Reformer has not been forgotten; for her repeated, though unsuccessful struggles for liberty, tell that she still loves it dearly. Who did more for the liberties of Germany, than LUTHER and his followers?—for Scotland, than JOHN KNOX?—or bade fairer to have redeemed France, than the Huguenots, until the fatal revocation of the Edict of Nantes, under Louis the Fourteenth? Who did more for England, than the Lollards and Puritans? They took a bold stand for freedom, which all the power and sagacity of ELIZABETH were unable to repress; because their principles were as invincible as truth itself. When shall the English Government pay the debt of gratitude which she owes to the once despised and persecuted Puritans? Even HUME, the infidel historian and lover of royalty, has given the most deserved and lasting tribute to their memory—"By them alone the precious spark of liberty had been kindled and was preserved, and to them the English owe the whole freedom of their Constitution." And not less pointed is the testimony of Lord BROUGHAM, in the House of Lords, speaking of the Independ-



ents as "a body of men to be held in lasting veneration, for the unshaken fortitude with which, at all times, they have maintained their attachment to civil liberty : men, to whose ancestors England will ever acknowledge a boundless debt of gratitude, as long as freedom is prized among us."

Had the influence of these lovers of freedom been confined to broad Europe, we would have had abundant evidence of the promotion of civil liberty by means of a pure, Christian Literature. But these are the very men, too, who, when provoked beyond endurance by the persecutions of ELIZABETH and the House of Stewarts, unfurled their sails to the breeze and sought the savage wilds of this Western World, where they might enjoy, unmolested, both civil and religious freedom. But I need not detail the rise and progress of republicanism from our Puritan ancestry. Their history is the history of our country—their sufferings and trials, the seals of their devotion to the cause which they had espoused—and their principles, the origin of all that we hold dear on earth. Can there be an American citizen who would risk his reputation for veracity and common sense, by denying that the proud fabric of this mighty commonwealth, with all its laws and learning, its wealth and national glory, is indebted, under God, to the elevating and sanctifying influence of a Christian Literature, bequeathed to us by the blood and treasure of an honored ancestry? Carping sycophants and treason-hearted infidelity may think to pluck the honor from its rightful possessor; but the historian who records the deeds, and an unbiased posterity, must ever award the honor to the glory of letters, consecrated by religion: for ours is emphatically a Christian Republic, founded upon the eternal principles of righteousness and truth, which the baleful fires of infidelity and the thunders of the vatican have yet been unable to subvert. These may, indeed, be her most vulnerable points, where the barbed arrows of treason may penetrate the heart, and leave the mighty carcass of a once boasted Republic, bleeding and gasping in death; but if her vestal fires be kept pure and bright upon her sacred altars—if her youth be taught to feed upon this high-toned literature—and all imbibe the sacred principles of our venerated ancestry—then may we stand in proud majesty a *Gibraltar* against the surging waves of time.

But ascribing honor to whom honor is due, we cannot pass over in silence the part which the same liberal-minded, freedom-loving Puritans performed in rescuing the Sabbath from the superstitious rubbish of centuries, and the neglect of Reformers, and restoring it to its proper place and influence in the world—an institution, the proper observance of which has done more to humanize, refine and elevate society, and cultivate civil freedom, than almost any other single observance. Where there is a Sabbath, there is both religion and law, and the people wise, prosperous, and happy. During the universal corruption of that thousand years, we would expect to find the Sabbath discarded in common with everything sacred. But strange, indeed, that the Reformers did not discover and perpetuate its true sanctity—nevertheless, they did discard it, like everything Romish; and so it slept on, until rescued by the still more enlightened Puritans. During the reign of "Bloody Mary," the English Protestants in exile, pushed the Reformation still farther, and began to have a sacred regard for the day. In 1595, Dr. POUND published the first book in its defence, in which he maintained the scriptural view of the Sabbath, and the

Puritans eagerly embraced it, and were ever distinguished for a strict and faithful observance of the day. But their zeal only provoked the established Clergy, and one hundred years after the issue of Dr. POUND's book, Archbishop WHITGIFT suppressed it and forbade its re-publication. JAMES the First, published his infamous "declaration of sports on the Lord's day;" and at the instigation of Archbishop LAUD, it was re-published by CHARLES the First. But despite all their opposition and fury, the scriptural doctrine of the Sabbath continued to prevail more and more, until the whole English nation embraced it under the Protectorate of CROMWELL. In the meantime, the Westminster Assembly had previously declared the perpetual obligation of the fourth commandment. Under the prevalence of such principles, our ancestry received their first lessons, and early imbibed the same great truths, bearing them as breastplates upon the heart to this land of ours, to be held in grateful recollection as long as freedom shall have a home among us. To them be all the honor of what the Sabbath has been instrumental in doing for the dissemination of religious literature. It has furnished the best opportunity for the public and private instruction of young and old, and laid the foundation of moral worth, with which to bear up the pillars of State. The Bible and books, the class and lecture room, or the pulpit and press, as grand agents for the diffusion of literature, scattering light as stars in the sky from one great orb, have already lit up the dark places of the earth, and caused millions to rejoice in their wonderful power and influence. But divest our literature of Sabbath seasons and facilities for the dissemination of light and knowledge, the promotion of peace and happiness, and the moulding of the hearts and lives of men, and Sampson-like, it will be shorn of its strength, and become weak and inefficient; or, divest the State of the Sabbath, religion, and letters, and how soon would dissolving elements begin to rock the deep foundations of constitutional law and social order? Yea, how soon would the swelling waves of faction, anarchy and misrule, roll over this green earth, and leave naught but a wreck behind? Our country owes more for her civil liberty and national glory—yea, and the world owes more, under God, to a sanctified literature, than to all else beside. Other agencies, means and men, fill up vast caverns, exert mighty influences, and literally astonish the world with the splendor and glory of their deeds—all performing offices and ends, without which earth scenes would wind up, or be thrown into endless confusion; but it is the literature which embodies the religion of the Cross in all its endless bearings upon human society, that keeps the world in motion, and earth from becoming a Pandemonium.

But we would not deal in generalities, but attempt to add force by illustration. Is not the world indebted more to LUTHER and CALVIN for the present enjoyment of civil liberty, than to all their cotemporary legislators and diplomatists combined? Who did more for Scotland, her BRUCES and WALLACES, or her KNOXES and CHALMERSES?—who for England, her BURKS and PITTS, or her WHITFIELDS and HALLS?—and who for America, her TENNENTS, EDWARDSSES and WITHERSPOONS, or her JEFFERSONS, HAMILTONS, and RUTLEDGES? I know not whether a discriminating posterity will award more to PATRICK HENRY or to Dr. WITHERSPOON, in the great colonial struggle with the mother country for liberty. If the champions and patrons of religious literature did not infuse the spirit of liberty into our statesmen, they

at least armed them with invincible courage and an indomitable will, which would brook naught but success. But we need not press these respective influences—all acknowledge and glory in the fact, that with religion and letters upon the side of policy and right, the talons of the Eaglet were too powerful for the roar of the Lion, and soon, with outspread wings, he was seen careering through the heavens in playful majesty, bidding defiance to trampled thrones and falling crowns.

Now, with such fruits of a Christian Literature, standing forth as eternal monuments of its benign and saving influence in forming principles, moulding hearts, and prompting to the noblest deeds recorded upon the page of Time; who will doubt, that it has nourished the sparks of freedom and fanned them into a flame, which has lit up the world with the glorious lights of civil and religious liberty? or who will doubt that it will be ever found the grand palladium of civil liberty and national glory? Here we rest the stability and destiny of our institutions, amid the concussion of thrones and the convulsions of Empires, adopting the sublime sentiment of the philosopher, "Give me the making of a nation's ballads, and I care not who makes the laws."

But the same conclusion may be reached from other points of observation, without doing violence to the laws of logical deduction, or the philosophic influences of second causes. In whatever direction we trace the doctrine of influences and second causes on civil and religious liberty, we discover it running back to one prime cause—a literature baptized in the font of the Christian religion, or, more properly, to Him who is both its prime and final cause. Such influences, though often operating secretly, tell in their wonderful results—So silently the movement, and so indistinct the dim chain of connection, that it may be scarcely perceptible, yet the fruits, with unerring certainty, proclaim the parent tree. Thus the influences of a Christian Literature are often seen and felt in a thousand different but remote consequences, though we be unable to trace the connection. We would not now attempt to trace the channels of communication, but simply state the fact, which must command credence wherever known philosophically. Just as the Sibylline Books told upon the Roman Republic, the Koran upon the Empire of the Crescent, the Sacred Books of the Chinese and Tartars upon the worship of the grand Lama, or the Shaster upon the Brahmins—so the Bible, with all its direct and reflected rays, tells not only upon the worship, but upon the individual and social character of the people who bask in its light. Having formed the private and social character of men, it lays the foundation of a pure nationality, on which the colossal proportions of a giant Republic may be established, for increasing millions of freemen to rejoice in their happiness. Such are its influences; and in no country have they been acknowledged more extensively than in America. It has given us both constitutional and common law; for the most bigoted infidelity cannot deny its influence in the formation of the greatest civil document which the world ever saw—the *American Constitution*. When the Congress, which met to frame a Constitution, were baffled, perplexed, and about to disband; at the instigation of the great Christian Philosopher, BEN FRANKLIN, they appointed a Chaplain and applied to the God of light and knowledge for direction, and soon the countenances of the most desponding were lit up with hope, and that remarkable document was the result of their sage counsels. It came forth from their hands, as if wet with the dew of heaven, to consecrate it for its

high commission, and throw around our liberties an everlasting wall of adamant.

So might we trace the influence of a Christian Literature as forming the basis of our common law; but we turn to a class of influences more perceptible and not less potent. What part shall we give to a Christian Literature in founding Schools and Colleges for the education of American youth? Institutions of learning have originated in necessity and a love of letters and general intelligence; but what class of influences, civil or religious, have done more in laying their deep foundations, and advancing their best interests by an undivided patronage? All must admit, that the prayers and pounds of a Christian liberality, have performed no small part in the advancement of letters and science upon the American Continent, notwithstanding the opposition with which the latter has sometimes met from this quarter in darker and more distant parts of the globe. Hence, the important part which the leading stars of the ecclesiastical firmament have ever had to perform as Presidents, Professors, and patrons of our seats of learning. Their influence has been felt and acknowledged in their appointment to preside over these altars, sacred to letters and science; and but for the influence of such men, which has been thrown around them like a wall of fire, they must have sunk beneath the dark waves of oblivion, or, like some boiling Etna, been pouring forth their fiery ruin for the destruction of countries and continents. Such names as EDWARDS, DWIGHT, and WITHERSPOON, will be cherished as long as religion and learning are prized by American citizens—and as long as the Bible holds a place as a primary classic in all literary education, and moral energy and sublimity enter into the estimate of true greatness, the immortal name of THOMAS SMITH GRIMKE will not be forgotten by any loyal son of South Carolina.

But wherever infidelity has become the patron of learning, the names of her benefactors will go down to posterity as an execration and a curse, through all subsequent time. They are the poisoners of the fountains of learning, who would forever exclude the only antidote that can heal the bitter waters of ruin. Posterity may admire the liberality of a GIRARD, as they gaze upon the splendid marble column which his generosity has erected; but the wise and virtuous will, no doubt, hold in eternal abhorrence the deadly influence of that moral Upas Tree upon all who betake themselves to its inviting shades. Posterity may shower praises upon JEFFERSON for his efforts in the establishment of the Virginia University; but had his desire been realized, of having all Christian influence forever excluded from its walls, instead of its present high-toned moral character and extended patronage, it might have stood forth on the historic page as creation's blot, and an everlasting reproach to the honored name of JEFFERSON. Or had the regimen of COOPER been perpetuated in our State College, spreading infidelity through all ranks of society, what a spectacle of moral ruin would we have beheld to-day, instead of the honored name of Carolina? Contrast its waning but most baneful influence under the administration of COOPER materialism, with its present wide-spread reputation under the moral and Christian administration of Carolina's most gifted son, and into what insignificance does it dwindle before its present glory?—like the twinkling meteor upon the margin of night before the brightness and glory of the sun in all his mid-day splendors.

But not content to bear up the arms of State liberality, and clothe it with moral energy and influence, in her zeal for the literary character of posterity, and the perpetuity of our time-honored institutions, as well as the *immortal* destiny of her sons and daughters, *the Church* has opened her own private treasury for the founding of Schools and Colleges, which combine directly the moral and intellectual elements, and thereby swell the tide of sanctified learning as it rolls on to the distant West, watering the roots of the Tree of Liberty. They fill up a cavity and occupy a field for good, which the most blinded opponents cannot but acknowledge might have been lost to religion and letters, and lost to both civil and religious liberty. So long as the Church is true to herself, true to her country, and true to her God, she will throw the whole weight of her influence on the side of learning, as if to rival, by a holy ambition, the most abundant State liberality, and thereby stay the mighty arm of infidel and Papal corruption, which would, even now, wrest the pap from the mouths of young Republicans. Then, to our Literature, sanctified by the breath of heaven, be all the honor and glory of our far-famed Colleges and Universities, scattering blessings, like pearls, upon the strands of Time, to enrich and bless mankind.

But how much do we owe to such Literature, for our books and periodic productions? Has it not written most of our books, (worth the name,) and set in motion our thousands of presses, from which are constantly issuing a living literature, to meet the growing wants of teeming millions of happy hearts? True, we have had no MILTONS to write another *Paradise Lost and Regained*, but we appreciate his immortal productions far above the age and nation who had the honor of his birth; yet, there are names renowned even in American verse, which are destined to immortality. But our prose writers will stand in comparison with any who have arisen, flourished, and fell, whether it be in Physics or Metaphysics—whether in Literature, technically so called, Civil Jurisprudence, Political Science, History or Divinity. A cluster of names that were not born to die, might be enumerated; but the mention of their respective classes will call up their mighty deeds, and fix their positions in the bright galaxy of lettered greatness and moral grandeur—names, too, which may be rightfully claimed as the legitimate fruits of Christian Literature. For it has been to us as a cloud by day and a pillar of fire by night, to guide and cheer us on to a Canaan, flowing with milk and honey, and as oil in the prophet's horn to anoint succeeding generations for their high commission and immortal destiny, until we have established the language and laws, the religion and learning of Anglo-Saxons upon the soil of the Barbarian, and grown great in the eyes of the world, stretching from the Lakes to the Gulf, and from the Atlantic to the Pacific—a country abounding in every variety of climate, soil, and production—unsurpassed either in agricultural or mineral wealth, and furnishing the best facilities for the highest possible development of the human mind, a country whose Schools and Colleges, presses and books, are, like the dew drops of the morning, or the leaves of autumn, covering the whole face of the land, to nourish and fructify the budding intellects, which will one day astonish the world with their luscious and well-flavored fruits—in a word, a country whose institutions are without a parallel, and whose literature combine all the elements of national greatness and increasing glory. “No wonder,” many astonished nations exclaim, as they behold

and admire—"No wonder, that you have rushed onward and upward with the might of steam, and distanced the world with the speed of the lightnings." Gaze on, ye astonished nations—but roll on, thou mighty tide of empire, until our sanctified literature and sanative laws shall belt the globe with a girdle of light and a smiling world bask in the full blaze of millennial glory.

But if we have not mistaken the grand element in all our past success and present national glory, we must still look to the same source for the perpetuity of our cherished institutions. The God who has led us all the way, alone can keep us here—the light that cheered our path through all the gloom of colonial history, revolutionary struggles, Congressional contests, sectional jealousies, and infidel and Papal incursions, alone can cheer and animate our happy homes. With the national eye steadily fixed upon the same star,—a Christian Literature—we have only reached the dawn of a more brilliant day; and, like the morning star which goes not down, but fades away in the light of day, this twilight of glory will soon be lost in the splendors of a still more glorious light; but *without this*, the present national glory is but the mountain fires, which announce to the distant parts of earth, the splendors of her setting sun. Therefore we contend, *that a high-toned Christian Literature need only be maintained, diffused, and perpetuated, to preserve unturned our boasted civil liberty and national glory.* It has given us laws, but its moral power alone can enforce them; it has given us Schools and Colleges—but it alone can cherish and perpetuate them; it has given us books and presses—but it alone can preserve their purity against the base treason that would invade their sacred altars. We need not have recourse to argument to establish facts so palpable; for we have but too painful demonstration of the want of moral power to enforce law in certain localities, where mobocracy and Higher Law principles prevail, to require proof. Anarchy and confusion must ensue, when religion and letters lose their restraining influence over the hearts and lives of men, but loose the sheet-anchor of restraint, and the whole social compact is at once dissolved and sent adrift upon the raging waves of revolution. Schools and Colleges lose their vitality and every moral preservative, if lost to the influence of religion; and books and presses, once so prolific of good, are turned into Dead Seas, killing every vestige of vitality upon their margin. Just as a single copy of the Bible, or some little book, reflecting its truth and power, has started a current of good, whose swelling tide will roll on to a happy Eternity, so a single copy of PAINE'S Age of Reason, or some vile sheet, may set in motion a current of infidelity and misery, which will deluge thousands of misguided souls in seas of grief and woe. The world may still roll on, and Legislative Councils enact wise and wholesome laws; but a Christian Literature must be maintained, disseminated, and cherished as a birth-right, if we would transmit to succeeding generations, the charter of liberty, which our fathers left us, stained with their blood, and wet with the tears of widowed wives and orphan children. But spoil the casket of this, her richest jewel, and what is left, but for some unborn bard to sing, "Liberty's grave is the tomb of virtue?"

But if we do not misread the signs of the times, there is already most conclusive evidence of infidel and Papal intrusion. Nor does it come to us as the mutterings of distant thunder; but like the fierce peals of the bursting storm, whose traces are marked by wasted forests

and desolated cities. Already have the enemies of religion and letters commenced their deadly work, and, with CATALINE sagacity, sought to poison the sacred springs of learning, for the corruption of the youth. They have turned presses against presses, against truth and reason, and boldly attacked the Bible, religion and law, and even dared to lay hold upon the horns of the altar, determined never to loose their grasp, until they have, at least, shared, if not monopolized, the honors of our privileged orders and titled dignitaries. Though they come in separate bands, without affinity or sympathy for one another, they are, nevertheless, entailing evils of no small magnitude, which, unrestrained, must one day tell upon the liberties of a free people.

A clan of mongrel abolitionists, with maddened zeal, would plunge the land into civil war, regardless of consequences; for, giving loose rein to their phrensy, under a show of zeal for liberty and humanity, they scruple not to denounce the Bible and law, and all else that will not promote their designs. To such minds, a Bible Literature can have no charms; hence, they themselves would be the first to destroy the liberties for which they appear most clamorous.

But almost worse than they, a set of novel hucksters, panting for position and pelf, throw off their five thousand editions annually, filling the land with volumes of senseless pretty talk, and catering to the vitiated tastes of a corrupt populace. Under a most intolerable mania for novelty, and a desire to be relieved from the burden of thought and reflection, the multitude discard everything solid and substantial, for the latest issue of some novel vender, which is devoured like quails around the camp of Israel; but no man made wiser or better, while "the world is left groaning under the curse of fictitious misery." Under the influence of such an increasing rage, calling forth increased supplies for fifty years to come, it requires no prophet to foretell its baneful effects upon all solid learning, social life, and moral worth. Naught but an opposing current from a purer fountain, can stay the swelling tide and ward off the filth and slime of its Nile-like waters.

But last, though not least, Popish intolerance and Jesuitical intrusion are not less insidious and dangerous. PETER's pretended successor, changing his policy in adaptation to the wants of the age, and transforming himself into an angel of light, like his great prototype among fallen spirits, would come forward in the aboundings of his generosity, and build Schools and Colleges for the education of Protestant youth and young Republicans—drive the Bible of the Puritans from our common schools, and contend for the public treasure by which they are sustained—then, rising in the might of his power, as if to make one bolder leap, pluck the sceptre from the hands of Republican States, and deal out offices of profit and trust according to his sovereign pleasure. While the opposition, under a most *significant name*, though prompted by the purest motives, and a sincere desire to advance the public good, would rush to the opposite extreme and plunge into all the depths of intolerance and persecution, as if to rival the wicked and cruel deeds of these, their most deadly foes. They would call councils and enact laws, to drive these threatening intruders from the Temple of Freedom, by the civil sword and the hangman's knife. But pause, impetuous youth, "ere you have lost your maiden honors," or vainly thought to wreath your brow with immortality—pause, and ask yourselves, what can human legislation and civil laws avail?—what can whole fleets and armies do, when it is a contest between moral

principles which are ever and anon working their way, like leaven, through the whole mass? What can laws and penalties avail, if we want moral power to enforce them? Truly, they will stand a dead letter upon our statutes, if we cannot infuse sufficient moral energy into the body politic to protect its sacred rights, despite all mobocracy and Higher Law principles. Men may give way to sectional jealousies and intolerant zeal, talk about more stringent laws, retaliation, separation, new combinations, and a thousand vain expedients, to preserve our time-honored institutions in the face of so many conflicting elements; but they will only find themselves shooting straws against a whirlwind, or building ropes of sand upon the beach, without the restraining, life-giving, sanative power of a Christian Literature. Despoil our country of this mighty element of *stability* and perpetuity; and our boasted institutions, so long the pride and glory of the land, will melt away like flakes of snow before the sun, while the flag of her glory, once waving over a continent, shall be seen trailing in the dust. Therefore, if a Christian Literature, infusing its benign influence through a thousand pores into the body politic, cannot save us, or if the strong arm of its Great Author, who has consecrated it for the performance of His will, cannot save us in the enjoyment of our civil and religious liberty—we are, beyond all contradiction, a doomed people. If *this fail*, our hopes must be in the dust, while the admirers of Republicanism, standing afar off, must weep tears of blood and sing the requiem of liberty over man's incapacity for self-government.

But we would not indulge such gloomy forebodings, under the legitimate fruits of a heaven-born Literature. If the religion of our ancestors, who planted the Tree of Liberty, be cherished as a priceless legacy—if their literature and love of liberty, as handed down from father to son, and developed in the successive productions of well-guided pens and presses, be preserved and diffused from sea to sea—if it permeate every heart and reign in the breast of every freeman—then shall this *giant tree*, watered by the waves of two seas, continue to spread its boughs and deepen its roots, bidding defiance to all, but the blast of dissolving Nature.

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Young Gentlemen of the Adelphian Society, would you perform your part in preserving our civil and religious liberty, and bearing onward and upward the spreading fame of our national glory? Then, plant yourselves at once upon the side of Christian Literature, and be ever distinguished as its living patrons and unflinching advocates. Would you guard the vestibule of her proud temple? Go gather truths from the purest fountains of learning, as pebbles scattered upon the strands of Time, remembering that he who gathers most, improves and perpetuates most, does most for his God, most for himself, and most for his native land.

My task is done, and my humble offering presented at the shrine of Letters—would that it had been more worthy of your attention; but I can only add, may you live to experience its Truths and reject its Errors.









